

MANUAL  
OF THE  
FORTY-HOURS'  
ADORATION





# Manual of the Forty Hours' Adoration



*New and Revised Edition*

The Catholic University of America Press  
WASHINGTON, D. C.

NIHIL OBSTAT:

WALTER J. SCHMITZ, S.S.

*Censor deputatus*

IMPRIMATUR:

✠ PATRICK A. O'BOYLE

*Archbishop of Washington*

November 19, 1956

Copyright, 1934

American Ecclesiastical Review

---

New and Revised Edition, 1945

Reprinted, 1947, 1949, 1950, 1951, 1953, 1954, 1955

Revised Edition, 1956

Reprinted, 1957

Reprinted, 1958

## Contents

	PAGE
HISTORICAL SKETCH OF THE FORTY HOURS' ADORATION . . . . .	5
INDULGENCES . . . . .	6
MASSSES . . . . .	7
CEREMONIES . . . . .	12
THINGS TO BE PREPARED FOR THE MASS EXPOSITION . . . . .	12
MASS . . . . .	13
PROCESSION . . . . .	14
MASS "PRO PACE" . . . . .	17
MASS OF REPOSITION . . . . .	18
WHEN A BISHOP CARRIES THE BLESSED SACRAMENT IN THE PROCESSION . .	21
SPECIAL DIRECTIONS FOR SOLEMN MASS IN PRESENCE OF THE BLESSED SACRAMENT EXPOSED . . . . .	3
EXPOSITION—	
SYNOPSIS OF THE CEREMONIES OF EXPOSITION . . . . .	27
"PANGE LINGUA" . . . . .	28
TANTUM ERGO ( <i>with Music</i> ) . . . . .	29
LITANIAE ET PRECES . . . . .	30
REPOSITION—	
SYNOPSIS OF THE CEREMONIES FOR REPOSITION . . . . .	37
LITANIAE ET PRECES . . . . .	38
"TE DEUM" ( <i>with Music</i> ) . . . . .	45
NOTE—THANKSGIVING SERVICE . . . . .	48



Digitized by the Internet Archive  
in 2016

## Forty Hours' Adoration.

---

### CHAPTER I.

#### HISTORICAL SKETCH OF THE FORTY HOURS' ADORATION.

THE Forty Hours' Adoration of the Blessed Sacrament, in memory of the forty hours during which the Sacred Body of Jesus was in the sepulchre, began at Milan about the year 1534. It soon spread into other cities of Italy, and, in 1551, was introduced into Rome, where it was celebrated on the first Sunday in every month by the Archconfraternity *della Trinità dei Pellegrini*, founded by Saint Philip Neri in 1548, and on the third Sunday in every month by the Archconfraternity *di S. Maria dell' Orazione*.

By the Apostolic Constitution *Graves et diuturnae*, dated November 25, 1592, Clement VIII provided that the Blessed Sacrament should be exposed for public adoration, in continuous succession, on the altars of certain churches in Rome. He enriched the devotion with special indulgences. On the first Sunday of Advent of that year the devotion was commenced in the Chapel of the Apostolical Palace.

Paul V, by the Brief *Cum felicis recordationis*, May 10, 1606, confirmed the Decree of Clement VIII and established the devotion in *perpetuum*. Succeeding Pontiffs issued various rules and directions for this devotion, which were collected by order of Clement XI and published January 21, 1705: these are called after him the *Instructio Clementina*. The *Instructio Clementina* was confirmed and promulgated anew by order of Clement XII, September 1, 1730.



This Devotion was first introduced into the Diocese of Philadelphia in 1853 by the saintly Bishop Neumann; next, in 1858, into the Archdiocese of Baltimore; and finally, at the Plenary Council of Baltimore in 1866, formally approved (confirmed by Papal Indults) for all the Dioceses of the United States. In the course of time many petitions have been sent to the Holy See to grant some dispensations from the rules of the *Clementine Instruction*. On 22 January, 1914 Pope Pius X, through the Sacred Congregation of the Holy Office,<sup>1</sup> granted the following modifications:

Whenever, in the judgment of the Ordinary, the directions of the *Clementine Instruction* cannot be fully carried out, it will be sufficient for the purpose of gaining the Indulgences and securing the privileged altar, if the Exposition takes place at any hour before noon of the first day, continues throughout the following day and closes at noon or later of the third day, even though the Exposition be interrupted at night.

## CHAPTER II.

### INDULGENCES.

1. During Forty Hours' Devotion all altars in that church are privileged altars.

2. A *Plenary Indulgence* is granted once a day, on *each* of the three days of the Exposition, to all persons who, being truly repentant, receive the Sacraments of Penance and of the Eucharist, *visit the church* and say *five our Fathers, Hail Marys* and *Glory be to the Father*, and add *one Our Father, Hail Mary* and *Glory be to the Father*, for the intention<sup>2</sup> of the Sovereign Pontiff.

3. A *Partial Indulgence of fifteen years* is granted as often as the church is visited during the Exposition. Sorrow for sin is necessary to gain this Indulgence. These Indulgences are applicable to the souls in Purgatory.<sup>3</sup>

<sup>1</sup> A.A.S., 1914, p. 74.

<sup>2</sup> The *intentions* of the Holy Father are: the spread of the Catholic faith, the triumph of Holy Church, the conversion of sinners, peace and union among Christian princes and rulers, and the extirpation of heresy.

<sup>3</sup> A.A.S., 1933, p. 381.



The Confession may be made *within eight days immediately preceding* the Exposition. Holy Communion may be received *on the day before* the Exposition begins; both Confession and Holy Communion may also be made on any day *within the octave* of the Exposition.<sup>1</sup>

It is not required that the Confession be made or Communion be received in the Church in which the Blessed Sacrament is exposed.<sup>2</sup>

If Communion be received in the Church of Exposition, and during the Exposition, this visit will answer for the one prescribed as necessary to gain the Indulgence.<sup>3</sup>

Invalids, and those suffering from chronic disease, who are incapable of making the required visit to the Church or of receiving Holy Communion, may be dispensed from one or both of these obligations, if, according to their ability, they perform some other work prescribed by the confessor.<sup>4</sup> For the sick and aged in Religious Communities the like exemption was granted by Leo XIII, 16 January, 1886.<sup>5</sup>

## CHAPTER III.

### MASSES.

1. The Forty Hours' Adoration is celebrated with the three solemn votive Masses: the votive Mass of the Blessed Sacrament in white vestments on the first and third day; the votive Mass *pro Pace* in violet vestments on the second day. All three Masses must be at least *cantatae*, unless an Apostolic Indult authorizes the substitution of a low Mass. The celebration of these three votive Masses follows the rules laid down for the solemn votive Mass "*pro re gravi et publica simul causa*" as given in the Roman Missal under "Additiones et Variationes in Rubricis Missalis", II, 3, and V, 3.—S. R. C., Apr. 27, 1927.

<sup>1</sup> Can. 931, § 1.

<sup>2</sup> *Raccolta*, p. xx.

<sup>3</sup> *Raccolta*, p. xxv.

<sup>4</sup> *Decr. Auth.*, n. 393, September 18, 1862.

<sup>5</sup> *Acta S. Sedis*, Vol. XXVIII, p. 462. See *Ecclesiastical Review*, Vol. X, p. 452.

2. *Days on which the three votive Masses are not permitted.* The three votive Masses are allowed on any day in the year, except the following:

(a) Sundays of the first class.

(b) Feasts, double of the first class.

(c) Ash Wednesday; Monday, Tuesday and Wednesday of Holy Week. On the last three days of Holy Week the devotion of the Forty Hours is strictly forbidden.—S. R. C., May 18, 1883.

(d) On the Vigils of Christmas and Pentecost and All Souls' Day. Besides, the two votive Masses of the Blessed Sacrament are not permitted on days when the Office is said, or commemoration is made of any mystery of our Lord connected with the Blessed Sacrament. These feasts include Corpus Christi, Sacred Heart, Most Precious Blood, Holy Cross, Most Holy Redeemer, or a Feast of the Passion of Our Lord.

3. *Orations to be said at these votive Masses.* These votive Masses admit *sub distincta conclusione* a commemoration of any Sunday, a feast of second class, a feria major (Advent and Lent), Rogation Days, a privileged Vigil<sup>1</sup>, or a privileged Octave.<sup>2</sup> If, however, there should be an obligation of a conventual Mass, or high Mass be celebrated of the Office of the day, these solemn votive Masses do not admit of any of the above commemorations. At the votive Mass *pro Pace* is added *sub distincta conclusione* and after the Orations prescribed by the rubrics the commemoration of the Blessed Sacrament. This commemoration is, however, omitted on the above feasts of our Lord.

4. *Gloria and Credo.* The Gloria is always said at the two Masses of the Blessed Sacrament, but omitted at the Mass *pro Pace*. The Credo is always said at these three Masses, whether they are celebrated on a Sunday or a weekday.

5. *Preface.* The votive Mass of the Blessed Sacrament has always the Preface *de Nativitate*, omitting the corresponding "Communicantes." At the Mass *pro Pace* the Preface is *Communis* (On Sunday *de Trinitate*), or *de Tempore*, or *de Octava*.—Cf. S. R. C., Jan. 26, 1923.

<sup>1</sup> Christmas and Pentecost.

<sup>2</sup> Christmas, Easter and Pentecost.

6. *Last Gospel.* The last Gospel is always that of St. John.

7. *On the Mass to be said on days when the solemn votive Masses are not permitted.* On days mentioned under No. 2 when the solemn votive Mass is not permitted, the Mass of the days is to be celebrated. At that Mass the commemoration of the Blessed Sacrament or *pro Pace* is added to the oration of the day under the same conclusion; and, at the Mass which takes the place of the Mass *pro Pace*, the commemoration of the Blessed Sacrament is added after all the other commemorations prescribed for a solemn votive Mass. However, the commemoration of the Blessed Sacrament is omitted at any of the Masses in which commemoration is made of any of the mysteries of our Lord. The Gloria is always said, unless the Mass is celebrated in purple vestments, and the Credo is always said. On the first or third day, when the votive Mass of the Blessed Sacrament, which would otherwise be said that day, is commemorated, the Preface to be said is *de Nativitate*, unless the Mass of the day requires a special one, and at the end of the Mass the Gospel of St. John. On the second day when the Missa *pro Pace* is commemorated the Preface is never *de Nativitate*, unless the Mass of the day or an occurring Octave require it.—Cf. S. R. C., Jan. 26, 1923.

8. *Special Rules for All Souls' Day.* On All Souls' Day none of the three votive Masses is permitted. The Requiem Mass is the only Mass allowed on that day. If All Souls' Day is the first day of the Forty Hours, the solemn Exposition of the Blessed Sacrament takes place after the Requiem Mass; if it is the third day, the solemn Mass of Requiem is celebrated after the procession and reposition of the Blessed Sacrament. When the second day of the Forty Hours occurs on All Souls' Day, the solemn Requiem Mass as well as all low Masses *de Requiem* are celebrated in purple vestments, observing that no Requiem Mass is allowed at the altar where the Blessed Sacrament is exposed.

9. *Low Masses during Forty Hours' Devotion.* Unless an Apostolic Indult authorizes the substitution of a low Mass for the solemn votive high Mass, the low Masses enjoy no special privilege, and have to be said according to the Ordo of the day

with the commemoration of the Blessed Sacrament *sub distincta conclusione* even on feasts of first class. This commemoration is, however, omitted when the Mass is said or commemoration made of one of the mysteries of our Lord connected with the Blessed Sacrament. On account of the Forty Hours' Adoration neither the Gloria, nor Credo, nor special Preface are added to the private low Masses, unless the Ordo prescribes them.

10. On Ash Wednesday, Monday, Tuesday and Wednesday of Holy Week the Orations, Preface and Pater noster are sung *tono feriali*, and the *Oratio super populum* after the Postcommunion is sung under its own conclusion.<sup>1</sup>

11. At the altar of Exposition only the Masses of Exposition and of Reposition should be celebrated,<sup>2</sup> unless there is no other suitable altar in the church, or a long existing custom sanctions the celebration of other Masses at this altar.<sup>3</sup> The same is to be said of the distribution of Communion as of the celebration of Mass; unless sanctioned by custom or justified by necessity, it should not take place at the altar of Exposition, but at another altar, in the tabernacle of which the ciborium containing consecrated Particles should be kept.<sup>4</sup> The Mass *pro Pace* should *not* be celebrated at the altar at which Communion is distributed, nor at the altar of Exposition,<sup>5</sup> unless necessity or custom demands it.

12. During the Forty Hours' Adoration, the blessing of the candles on the feast of the Purification, of the ashes on Ash-Wednesday, of the palms on Palm Sunday takes place at the side altar, if the church be large, but the procession is omitted. If the church be small, so that these ceremonies would divert the attention of the faithful from the Blessed Sacrament, then even the

<sup>1</sup> S. R. C., May 18, 1883.

<sup>2</sup> Instr. Clem. § xii.

<sup>3</sup> Gardellini, Instr. Clem. § xii, ad nn. 4 et 6.

<sup>4</sup> S. R. C., Nov. 12, 1831.

<sup>5</sup> Instr. Clem. § xiv.

blessing is omitted.<sup>1</sup> If the parochial Mass on Sunday is celebrated at the altar on which the Blessed Sacrament is exposed, the *Asperges* must be given; only the sprinkling of the altar is omitted.<sup>2</sup>

13. In all Masses and ceremonies celebrated *before* the daily Exposition, the general rules are followed.

14. At Masses during the Exposition the bell is not rung at the Sanctus, Elevation and Communion; but as the priest is going out from the sacristy to begin Mass, a low signal may be given with the usual bell at the sacristy.<sup>3</sup>

15. On the morning of the second and third days the Blessed Sacrament is exposed *more solito* with incensation; the *Pange Lingua* with the Oration *Deus, qui nobis*, etc., may be sung. The same ceremonies may be observed at the reposition in the evening of the first and second days; Benediction is then to be given.<sup>4</sup>

16. Commemoration of the Most Blessed Sacrament is made only at the Masses celebrated at the altar of exposition in the church.<sup>5</sup>

17. During Forty Hours' Devotion the *oratio imperata simpliciter* is omitted. All other *orationes imperatae* must be added provided the total number of orations does not exceed three.

<sup>1</sup> Martinucci, *Manuale SS. Caer.* lib. ii, c. xxxviii, nn. 111 and 112.

<sup>2</sup> S. R. C., July 18, 1885.

<sup>3</sup> Gardellini, Instr. Clem. § xvi.

<sup>4</sup> Martinucci, lib. ii, c. xxxviii, ad 24.

<sup>5</sup> S. R. C., Mar. 23, 1955.



## CHAPTER IV.

## CEREMONIES.

## A.—THINGS TO BE PREPARED FOR THE MASS OF EXPOSITION.

1. *At the Altar.*—The Mass of Exposition must be celebrated at the main altar, on which the Blessed Sacrament is to be exposed for adoration.<sup>1</sup> The altar-piece and other pictures in the vicinity of this altar should be covered with white or red hangings, which should represent nothing profane.<sup>2</sup> A throne on which a corporal is spread should be erected above the tabernacle, and surrounded by a sufficient number of wax candles.<sup>3</sup> A *white* antependium, even though the Mass should require vestments of another color. Altar charts, missal on stand, and cross. Relics of saints and statues, except such as form a part of the altar and those of angels supporting candelabra, should be removed.<sup>4</sup> All the other altars should be tastefully adorned.

2. *On the Credence.*—Everything that is required for a solemn Mass. On the paten two large hosts; one for the Mass, the other for the Exposition.

3. *On a side-table*—A cope of the color of the vestments used at Mass;<sup>5</sup> a *white*<sup>6</sup> humeral veil; for the priest who, instead of the deacon, will place the ostensorium on the throne after the procession a stole of the same color as the vestments of the celebrant; books containing the litany and prayers, and the ostensorium.

<sup>1</sup> Instr. Clem. § ii.

<sup>2</sup> Martinucci, lib. ii, c. xxxviii, 4.

<sup>3</sup> The number of candles may be determined by the Ordinary. In Rome, at least twenty must be kept burning during the Exposition. Instr. Clem. § vi. De Herdt (Vol. i, n. 184), would in some circumstances allow as few as six.

<sup>4</sup> Instr. Clem. § iv.

<sup>5</sup> Martinucci, lib. ii, c. xxxviii, n. 27.

<sup>6</sup> S. R. C., March 26, 1859.

4. *In any convenient place.*—The processional cross; canopy for the procession; *ombrellino* which is extended over the altar to the canopy, and candles for the assisting clergy.

5. *In the Sanctuary.*—Bench for the celebrant and ministers, at the usual place; a bench covered with cloth or carpet, for the clergy who may desire to spend some time in adoration.

6. *In the Sacristy.*—The usual vestments for Celebrant Deacon and Subdeacon; surplices for priests who may assist, and for the altar-boys; two censers and boats.

B.—MASS.

7. The solemn Mass of Exposition is celebrated as other solemn Masses, except that two large hosts are consecrated, one of which is used for the Exposition, and which, at the Offertory, is placed on the corporal to the left of the chalice. At the Preface all the candles on the altar are lighted. The torch-bearers remain kneeling at the altar until the Host is placed in the ostensorium after the Communion; and before leaving they genuflect on both knees. Whilst the celebrant is collecting the fragments on the corporal, the ostensorium is carried to the altar by the Master of Ceremonies, who makes a genuflection on one knee going to the altar and returning from it.

8. When the celebrant has consumed the Precious Blood, he places the chalice on the corporal at his left side, and the subdeacon covers it with the pall. Then the deacon and subdeacon genuflect, exchange places, and genuflect again with the celebrant. The celebrant places the Host in the lunula, which the deacon puts in the ostensorium. The deacon then closes the ostensorium and places it on the back part of the corporal, taking care that its front faces the celebrant. All three genuflect, the deacon and subdeacon exchange places and again genuflect. The subdeacon then uncovers the chalice, and the celebrant purifies the corporal at the place where the second Host rested. During the remainder of the Mass the rules laid down for a Mass *coram Sanctissimo*



must be observed.<sup>1</sup> Lighted candles are distributed to the assisting clergy after the Communion.

#### C.—PROCESSION.

9. After the last Gospel the celebrant and sacred ministers go to the centre of the altar, on the predella, genuflect on one knee, and go *per breviorē* to the bench. Here they remove their maniples, and the celebrant puts off his chasuble and assumes a cope corresponding in color with the vestments of the Mass. In the meantime the sacristan removes the cross, charts, and missal with stand, from the altar.<sup>2</sup>

10. Standing at the bench, the celebrant, without blessing it, puts incense into the two censers with the thurifers present. He proceeds to the altar with the sacred ministers; all genuflect on both knees *in plano*, rise and kneel on the lowest step. Then the celebrant incenses the Blessed Sacrament as usual, making, as the ministers also do, a profound inclination before and after. The deacon puts the humeral veil on the celebrant's shoulders; the subdeacon fastens it, and together all three go up to the predella. The deacon ascends the predella, and the celebrant and subdeacon kneel on its edge. The deacon genuflects on the predella, takes the ostensorium, turns to the celebrant, who, after having made a profound inclination to the Blessed Sacrament, receives the ostensorium in both hands which are covered with the ends of the veil. He then rises, and remains facing the altar. The deacon genuflects on one knee to the Blessed Sacrament, and then rises with the subdeacon. All stand on the predella turned towards the people, the deacon being on the right and the subdeacon on the left of the celebrant, holding the ends of the cope. As soon as they have turned towards the people, the *Pange Lingua* is intoned by the chanters.<sup>3</sup>

<sup>1</sup> *Vide* Chapter vi.

<sup>2</sup> All who are engaged in any manner about the altar during the Exposition must be dressed in cassock and surplice. Martinucci, lib. ii, c. xxxviii, 12.

<sup>3</sup> During the procession the *Pange Lingua* is sung down to the *Tantum Ergo* and then resumed at the *Nobis Datus*.

11. The cross-bearer, *in surplice*,<sup>1</sup> and the two acolytes, carrying their candlesticks, who have been standing at the sanctuary railing facing the altar, now turn towards the people and, without genuflecting, move on. The clergy in surplice genuflect on both knees and follow, two by two, carrying lighted candles in the *outward* hand.<sup>2</sup> Then come the two censer-bearers, gently swinging their censers, followed by the celebrant and sacred ministers (reciting alternately psalms and hymns), under the large canopy, which is borne by the senior priests, or, if need be, by laymen.<sup>3</sup> The sacristan or an acolyte takes the *ombrellino* and holds it over the celebrant while he moves from the altar to the large canopy, which is prepared at the entrance to the sanctuary.

12. The procession of the Forty Hours' Adoration is supposed to be confined to the church<sup>4</sup> but, if the church be too small, it is permitted to proceed a short distance outside of it.<sup>5</sup> If the procession goes outside of the church there should be on each side of the large canopy four acolytes carrying lighted candles in lanterns on staffs.<sup>6</sup> During the procession all the bells of the church should be rung *festivo more*.

13. When the procession returns to the altar the members of the confraternities, etc., without genuflecting, go immediately to their places and kneel. The cross-bearer places the cross in some convenient place; the acolytes place their candlesticks on the credence; the clergy, without making any reverence to the altar,

<sup>1</sup> Instr. Clem., § xx.

<sup>2</sup> Confraternities, societies and school children taking part in the procession, *must precede* the cross-bearer. Gardellini, Instr. Clem., § xx, 1. They should be put in order towards the end of Mass, so that the whole procession will have been formed by the time the celebrant is ready to accompany it. The celebrant should not be kept waiting by the passage of the societies or children. Those who take their places in the procession after the Host has been put into the ostensorium must genuflect on both knees in front of the altar.

<sup>3</sup> Martinucci, lib. ii, c. xxxviii, 62.

<sup>4</sup> Instr. Clem., § xxi.

<sup>5</sup> Instr. Clem., § xxi.

<sup>6</sup> Martinucci lib. ii, c. xxxviii, 63.

return to their places and kneel at the approach of the Blessed Sacrament; and the thurifers stand at the corners of the altar. The large canopy is carried as far as the entrance to the sanctuary; the *ombrellino* is held over the celebrant until he reaches the altar.<sup>1</sup> The canopy is put in some convenient place, and those who carry it receive lighted candles and kneel in the sanctuary, if in surplice, but outside the rails if in secular dress.

14. When the deacon arrives at the foot of the altar, he kneels and receives the ostensorium from the celebrant; after rising from his knees, and having waited until the celebrant kneels and adores the Blessed Sacrament, he ascends the altar, places the ostensorium on the throne and, having made a genuflection on the predella, returns to the right of the celebrant on the lowest step.<sup>2</sup> As soon as the deacon has ascended the altar, the subdeacon removes the humeral veil from the celebrant's shoulders, who, with the subdeacon at his left, kneels on the lowest step.

15. After the ostensorium has been placed on the throne, the chanters intone the *Tantum Ergo*, and at the *Genitori* the Blessed Sacrament is incensed *more solito*. When the *Genitori* is finished, the chanters, kneeling in the centre of the sanctuary, intone the Litany of the Saints; the choir sings the responses. At the end of the Litany the celebrant intones *Pater Noster*, reciting the rest secretly as far as *Et ne nos inducas*, etc., which he sings. The chanters then intone the Psalm *Deus in adjutorium*, at the end of which the celebrant, kneeling, sings the versicles from the book which the sacred ministers hold on each side. Immediately before the *Dominus vobiscum* the celebrant rises and with hands joined sings the Orations, after which he kneels and sings the versicle *Domine exaudi*. The chanters sing *Exaudiat nos*, to which the celebrant subjoins *Fidelium animae* and the choir answers *Amen*.

<sup>1</sup> Martinucci. *loc. cit.* 65-69.

<sup>2</sup> If it be difficult for the deacon to expose the Blessed Sacrament on the throne, he places It on the altar, genuflects and returns to the celebrant's right. Then another priest in surplice and stole (of the color of the celebrant's vestments) exposes It with usual genuflections.

After a short prayer all, having made a genuflection on both knees before the altar, return to the sacristy in the usual order, remaining uncovered until they get beyond the view of the Blessed Sacrament.

16. If for any reason there cannot be a procession, none of the other ceremonies are to be omitted. Hence, after Mass the celebrant assumes the cope at the bench and proceeds with the sacred ministers to the foot of the altar, genuflects *in plano* on both knees, rises, and kneels on the lowest step.

Then a thurifer with censer and boat, and four candle-bearers with lighted candles, go to the centre of the sanctuary, and genuflect on both knees; the acolytes remain kneeling. The thurifer rises, goes to the celebrant, who puts incense into the censer and in the usual manner incenses the Blessed Sacrament. The clergy in the choir kneel. The ostensorium is placed on the throne by the deacon, or by another priest in surplice and stole, or in defect of either, by the celebrant himself. The *Pange Lingua* is sung and, at the *Genitori*, incense is again put into the censer and the Blessed Sacrament is incensed; the Litany and prayers are sung as above, or recited if they cannot be sung.<sup>1</sup>

17. After the clergy have returned to the sacristy, the bench covered with a cloth or carpet is placed near the last step of the altar, in the centre, for priests who desire to spend some time in adoration. They must be dressed in surplice and stole. Where a sufficient number of clergy cannot be found for the adoration, the rector ought to appoint hours of adoration for the school children and the various confraternities and societies belonging to the church, so that the Blessed Sacrament may not be at any time without adorers.

#### D.—MASS “PRO PACE.”

1. *The things to be prepared* at the altar and in the sacristy are the same as those for any ordinary solemn Mass. The color of the vestments is violet, except on days when the votive Mass *pro*

Martinucci, lib. ii, c. xxxviii, 82; Wapelhorst, *Comp. S. Lit.*, § 220, 8.



*Pace* cannot be celebrated,<sup>1</sup> when the color corresponds with the current office.

2. This Mass should not be celebrated at the altar of Exposition; nor at the altar where there is a tabernacle containing the consecrated Particles for distributing Holy Communion to the faithful. However, if custom sanctions or necessity requires it, it may be celebrated at the altar of Exposition.<sup>2</sup>

3. The ceremonies are the same as at any ordinary solemn Mass. If, however, it be celebrated at the altar of Exposition, all the changes incident to the Mass *coram Sanctissimo* must be observed.<sup>3</sup> If this case the cross may remain on the altar, or it may be removed from it, according to the prevailing customs in each church.<sup>4</sup> The charts and missal should be on the altar, but they must be removed immediately after Mass. All the candles ought to be lighted before Mass. The bench placed before the altar for the adorers is to be removed.

4. The Mass ought to be a solemn Mass, or, where there is only one clergyman, at least a *Missa cantata*.

5. After Mass, the bench for the adorers is to be replaced.

#### E.—MASS OF REPOSITION.

1. *Things to be prepared*.—In the sanctuary and sacristy everything as for the Mass of Exposition on the first day, except that no second host is necessary. On the altar, the missal on its stand, and the charts. All the candles must be lighted before Mass. The bench placed before the altar for the adorers is removed.

2. The Mass ought to be a solemn Mass, or if there is only one priest, at least a *Missa cantata*. The ceremonies of a Mass *coram Sanctissimo* must be observed.<sup>5</sup>

<sup>1</sup> *Vide* chap. iii, 2, 7.

<sup>2</sup> *Vide* chap. iii, 11.

<sup>3</sup> *Vide* chap. vi.

<sup>4</sup> S. R. C., Sept. 2, 1744.

<sup>5</sup> *Vide* chap. vi.

3. After the last Gospel the celebrant and sacred ministers genuflect on one knee on the predella, go *per breviorē* to the bench, lay aside their maniples, and the celebrant exchanges his chasuble for a cope of the same color as the vestments of the Mass. All go to the front of the altar, genuflect on both knees *in plano*, rise and kneel on the lowest step.

4. The chanters begin the Litany immediately. After *Pecatores* the acolytes give candles to the clergy and light them; the thurifers with censers and boats approach the altar, and the procession is formed as on the first day. After the versicle *Domine, exaudi orationem meam* the celebrant rises with the ministers, puts incense into both censers and, kneeling, incenses the Blessed Sacrament. The thurifers place themselves at each corner of the altar. The humeral veil is put on the shoulders of the celebrant, who, together with the subdeacon, ascends the steps and kneels on the edge of the predella. The deacon goes up with them but, instead of kneeling on the predella, he genuflects on one knee, takes down the ostensorium from the throne, and places it in the hands of the celebrant, who, before receiving it, adores the Blessed Sacrament.<sup>1</sup> After the celebrant, having received the ostensorium in both hands, which should be covered with the ends of the veil, the deacon genuflects and adores the Blessed Sacrament. Then the celebrant, in company with the sacred ministers, ascends the predella and all turn towards the people, the deacon being at the right and the subdeacon at the left of the celebrant. The chanters intone the *Pange Lingua*, and the procession, which is in all respects similar to that of the first day, begins to move.

5. When the procession returns to the altar, the deacon places the ostensorium on the corporal, and the subdeacon removes the veil from the shoulders of the celebrant. The chanters then begin the *Tantum Ergo*. At *Genitori* the Blessed Sacrament is

<sup>1</sup> If another priest takes the ostensorium from the throne, he places it on the corporal, makes a genuflection on one knee and retires. Then the deacon ascends the platform and observes what is prescribed above.

incensed; the thethurifers, having genuflected on both knees carry the censers to the sacristy. At the end of the hymn, the *Panem de coelo*, etc., is sung; then the celebrant rises and sings, without *Dominus vobiscum*, the prayer *Deus qui nobis* and the others which follow. Having finished the prayers, he again kneels, sings the *Domine exaudi*, etc., after which the chanters sing *Exaudiat nos*, to which the celebrant subjoins, *Fidelium animae*, etc.

6. The deacon adjusts the veil on the celebrant's shoulders and the subdeacon ties it in front, after which Benediction is given as usual. After the Benediction the Blessed Sacrament is placed in the tabernacle and all leave the sanctuary in the usual order.

7. If the procession does not take place, the following order is observed. After the celebrant has assumed the cope, he, with the sacred ministers, goes to the altar, and the Litany, psalm and versicles and responses down to *Domine exaudi* are sung. Towards the end of the Litany, a thurifer and four acolytes with lighted candles go to the sanctuary. After the *Domine exaudi* the *Pange Lingua* is sung throughout. At the *Genitori* the Blessed Sacrament is incensed. Then, having omitted the *Dominus vobiscum*, the *Panem de coelo* is sung, after which the celebrant rises and sings the orations. Everything else as noted in the preceding paragraph.

8. If the Forty Hours' Adoration is to end on the evening of the third day, all return to the sacristy after the Mass. In the evening, the celebrant goes to the altar in company with the sacred ministers, and the ceremonies prescribed above, Nos. 4, 5, 6 and 7 of this section, are observed. The color of the celebrant's cope and stole and of the vestments of the sacred ministers is *white*.<sup>1</sup>

9. The Consecrated Host used for the Exposition must be consumed during a subsequent Mass, either the same morning or the following.<sup>2</sup>

<sup>1</sup> S. R. C., Sept. 20, 1806.

<sup>2</sup> Instr. Clem. § **xxxi**.



## CHAPTER V.

## WHEN A BISHOP CARRIES THE BLESSED SACRAMENT IN THE PROCESSION.

1. *Things to be prepared.*

(a) *In the Sanctuary.*—Hand-candlesticks with candle on the credence, and cushion on lowest step of the altar.

(b) *In the Sacristy.*—*White* cope and stole,<sup>1</sup> pectoral cross, cincture, alb and amice. Precious mitre and, if he be the Ordinary, also crosier. Veils for mitre and crosier bearers. *White* vestments for deacon and subdeacon, even though the vestments used at Mass were of another color. If he be an Archbishop, and the ceremonies take place in his own diocese, vestments should be prepared for a second subdeacon who will carry the archiepiscopal cross.

2. At the end of the last Gospel, the celebrant of the Mass and the sacred ministers go to the centre of the predella, genuflect on one knee, and go to the foot of the altar. Here, together with the acolytes and Master of Ceremonies, they genuflect on both knees, rise, and go to the sacristy, putting on their caps as soon as they are out of sight of the Blessed Sacrament. When they arrive in the sacristy, all salute the Bishop. The sacred ministers then remove their maniples, and, if the vestments used at Mass were not white, they put on white dalmatics.<sup>2</sup>

3. They then assist the Bishop to vest. The deacon puts the mitre on the Bishop's head, and, if he be the Ordinary, the subdeacon hands him the crosier. The deacon and subdeacon put on their birettas. The Bishop rises, and all bow to the cross in the sacristy and then proceed to the altar.<sup>3</sup>

<sup>1</sup> S. R. C., Sept. 20, 1806.

<sup>2</sup> If the ministers of the Mass are not to assist the Bishop, then two others should vest, and assist the Bishop to vest, before the end of Mass.

<sup>3</sup> If the officiating prelate is an Archbishop, and in his own diocese, he bows to the archiepiscopal cross, which is carried by the second subdeacon, who stands before him.

4. *At the Ceremony of Exposition.* The twothurifers lead the procession, followed by the acolytes,<sup>1</sup> the Bishop between the sacred ministers, and the mitre and crosier bearers follow. As soon as the sacred ministers come in sight of the Blessed Sacrament they take off their birettas, and the deacon removes the Bishop's mitre, and gives it to the mitre-bearer.

Having arrived at the foot of the altar all in turn genuflect on both knees *in plano*.

After genuflecting, thethurifers retire to the Epistle side; but the acolytes place themselves at either side of the bearer of *processional* cross, who stands close to the railing of the sanctuary.

The Bishop having genuflected with the sacred ministers rises and puts incense in thethuribles, which are offered by thethurifers. He then kneels on the cushion placed on the lowest step and incenses the Blessed Sacrament *more solito*. If the Bishop be in his own diocese, and, therefore, uses his crosier, he gives the crosier to the subdeacon as soon as he arrives at the middle of the altar; the subdeacon passes it to the crosier-bearer.

5. The deacon puts the humeral veil over the Bishop's shoulders, and the subdeacon fastens it; the deacon in the meantime ascends the predella, takes the Blessed Sacrament, and gives It to the Bishop in the manner prescribed, chap. iv. sect. C. 10; the other ceremonies are the same as noted above, chap. iv, sect. C. 10, et seq. In the procession, the crosier-bearer, carrying the crosier with both hands, walks, immediately before thethurifers, and if an Archbishop pontificates in his own diocese, the subdeacon, with the archiepiscopal cross, walks before the crosier-bearer. The mitre-bearer, carrying mitre, and the train-bearer, carrying the Bishop's train, follow the Bishop.

6. *At the Reposition* the Bishop goes to the altar with the sacred ministers, genuflects *in plano* on both knees, rises and

<sup>1</sup> If the celebrant is an Archbishop, the subdeacon who carries the archiepiscopal cross turns the figure of the cross towards the Archbishop, and walks between the acolytes.

kneels on the cushion placed on the lowest step. Then the chanters begin the Litany. Towards the end of the Litany, thethurifers bring theirthuribles to the altar. All the other functions in this ceremony are carried out as described above in this chapter and in chap. iv, sect. E. 4, et seq.

## CHAPTER VI.

### SPECIAL DIRECTIONS FOR SOLEMN MASS IN PRESENCE OF THE BLESSED SACRAMENT EXPOSED.

1.—*Celebrant*. 1st. As soon as he comes in sight of the Blessed Sacrament he removes his biretta. 2d. He omits all reverences to the choir. 3d. Going to the altar to begin Mass, he makes a genuflection *in plano* on both knees; he does the same returning from it after Mass, if the Blessed Sacrament remains exposed. 4th. Whenever he goes to, or leaves, the centre of the altar he genuflects on one knee. At the *Dominus Vobiscum* before the Orations, and at the *Orate Fratres*, he genuflects before and after turning to the people. If already at the centre of the altar, he kisses the altar or performs any other ceremony *before* genuflecting; otherwise *after* genuflecting. 5th. He may sit, as in an ordinary Solemn Mass, but without biretta.

6th. When putting incense into the censer at the Introit, Gospel and Offertory, he recites the usual formulas, and blesses it. 7th. During the incensation of the altar he does not incense the cross, but instead of it he incenses the Blessed Sacrament, kneeling with the sacred ministers on the edge of the predella. At the Offertory he incenses the *oblata* first, after that the Blessed Sacrament, and then the altar. 8th. When he is incensed he does not stand on the predella, as in ordinary Masses, but *in plano*, on the Epistle side, and with his face turned towards the people. He stands in the same position when he washes his hands.

9th. When singing the *Dominus Vobiscum* he retires a little towards the Gospel side, and turns a little more than half round to the people. At the *Orate fratres* he does the same, *without*

*completing the circle.* 10th. When giving the blessing at the end of Mass, he says the *Benedicat vos Omnipotens Deus* with the usual elevation of the hands and eyes; but instead of merely inclining at *Deus*, he genuflects, turns, blesses the people, and, instead of completing the circle, he goes to read the last Gospel *without another genuflection*. At the last Gospel he does not sign the altar,<sup>1</sup> and at the *Verbum caro factum est* he genuflects towards the Blessed Sacrament. 11th. When going to the sacristy he resumes his biretta as soon as he has passed beyond the view of the Blessed Sacrament. 12th. From the Consecration to the end of Communion, the ceremonies of an ordinary solemn Mass are observed.

2.—*Deacon.* 1st. When he comes in view of the Blessed Sacrament he removes his biretta. 2d. He omits all reverences to the choir, except before and after the incensation after the Offertory. 3d. Going to the altar at the beginning of Mass he makes a genuflection *in plano* on both knees; he does the same returning to the sacristy after Mass, if the Blessed Sacrament remains exposed. 4th. When going to the centre of the altar, and receding from it, he makes a genuflection on one knee. 5th. He genuflects before ascending the predella after the intonation of the *Gloria* and *Credo* and at the *Sanctus*.

6th. He may sit as in ordinary solemn Mass, but does not wear biretta. 7th. He does not kiss anything he presents to the celebrant or receives from him, except the paten and chalice at the Offertory, and the paten again after the *Pater Noster*. He also kisses the celebrant's hand on these occasions and when receiving the blessings before going to sing the Gospel. 8th. When the celebrant incenses the Blessed Sacrament at the Introit and Offertory the deacon kneels at the celebrant's right, on the edge of the predella, raising the back of the celebrant's chasuble. At the Offertory he does *not* remove the chalice from the middle of the corporal during the incensation of the altar. At the Offertory he incenses the celebrant *in plano* on the Epistle side. 9th. He

<sup>1</sup> If the Blessed Sacrament is not on the table of the altar, but on the throne he signs the altar. Martinucci, lib. ii. c. vii. 48.

genuflects both before and after singing the *Ite, missa est*, and turns only partly towards the people. 10th. From the Consecration to the end of Communion the ceremonies are the same as in an ordinary solemn Mass.

3.—*Subdeacon*. 1st. As soon as he comes in view of the Blessed Sacrament he removes his biretta. 2d. He omits all reverences to the choir. 3rd. Having arrived at the altar at the beginning of Mass he genuflects *in plano* on both knees; he does the same returning to the sacristy after Mass, if the Blessed Sacrament remains exposed. 4th. When going to the centre of the altar or receding from it he genuflects on one knee. 5th. He genuflects on one knee before ascending the predella after the intonation of the *Gloria* and *Credo* and at the *Sanctus*. 6th. He may sit, as in ordinary solemn Masses, but does not wear biretta. 7th. He does not kiss anything he presents to the celebrant or receives from him; however, he does kiss the celebrant's hand after the singing of the Epistle. 8th. When the celebrant incenses the Blessed Sacrament at the Introit the subdeacon kneels, at the celebrant's left, on the edge of the predella, raising the back of the celebrant's chasuble. 9th. From the Consecration to the end of Communion the ceremonies of an ordinary solemn Mass are observed.

4.—*Acolytes*. 1st. Going to the altar they genuflect *in plano* on both knees; they do the same returning to the sacristy after Mass, if the Blessed Sacrament remains exposed. 2d. They omit all reverences to the choir. 3d. When they carry the wine and water, and the chalice veil to the altar, before ascending, and after descending, they genuflect *in plano* on one knee. 4th. At the *Sanctus*, Consecration and Communion, they do not ring the bell. 5th. During the Mass when passing the centre of the altar they genuflect on one knee only. 6th. They present the water and towel for the *Lavabo* to the celebrant *in plano* on the Epistle side.

5. *Thurifer*. 1st. Going to the altar he genuflects *in plano* on both knees; he does the same returning to the sacristy after Mass, if the Blessed Sacrament remains exposed. 2d. At all other times, passing the centre of the altar and going to or receding from the



centre of the altar he genuflects on one knee only. 3d. Before he carries the censer to the celebrant to have incense put into it and after returning to his place he genuflects *in plano* on one knee only. 4th. During the incensation he genuflects with the celebrant, and remains kneeling whilst the Blessed Sacrament is incensed.

### Synopsis of the Ceremonies of Exposition.

1. **Mass**, after which the Blessed Sacrament is incensed; then the
2. **Procession** during which the *Pange Lingua* is sung. The *Pange Lingua* is sung here even if the Procession should for some reason have to be omitted. After the procession the
3. **Tantum Ergo** is sung, and at the *Genitori* the Blessed Sacrament is incensed. The *Panem de coelo*, etc., is omitted and the
4. **Litany** is chanted. After the last *Kyrie eleison* the celebrant, kneeling on the lowest step of the altar, intones *Patet noster* (secreto) and *Et ne nos inducas*, etc. Then
5. **Psalm LXXIX** *Deus in adiutorium*, etc. is intoned by the chanters and sung alternately with the clergy or choir, after which the celebrant, still kneeling, sings *tono feriali* the versicles *Salvos fac*, etc. After the *Domine, exaudi orationem meam* the celebrant rises and sings *Dominus vobiscum* and the
6. **Orations** from a book held before him by the sacred ministers.



## Pange Lingua.

### HYMN DURING THE PROCESSION.

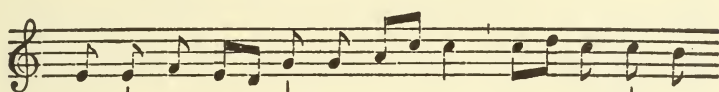
Pange lingua gloriosi  
Corporis mysterium,  
sanguinisque pretiosi,  
Quem in mundi pretium  
Fructus ventris generosi  
Rex effudit Gentium.

Nobis datus, nobis natus  
Ex intacta Virgine,  
Et in mundo conversatus,  
Sparso verbi semine,  
Sui moras incolatus  
Miro clausit ordine.

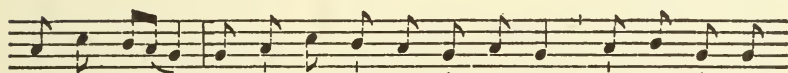
In supremæ nocte coenæ  
Recumbens cum fratribus  
Observata lege plene  
Cibis in legalibus,  
Cibum turbae duodenæ  
Se dat suis manibus.

Verbum caro panem verum  
Verbo carnem efficit:  
Fitque sanguis Christi merum,  
Et si sensus deficit;  
Ad firmandum cor sincerum  
Sola fides sufficit.

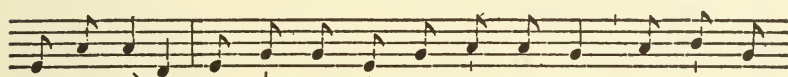
## Tantum Ergo



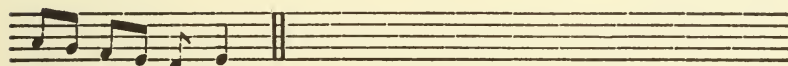
Tan-túm er - go Sa - cra - mén - tum Vè - ne - ré - mur



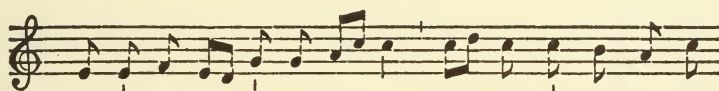
cér - nu - i : Et an - tí - quum do - cu - mén - tum na - vo - ce - dat



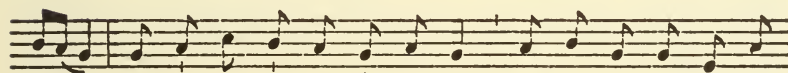
rí - tu - i : Præ - stet fi - des sup - ple - mén - tum sèn - su - um



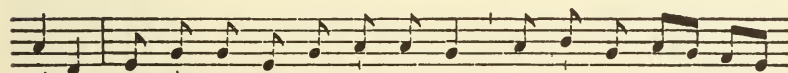
de - fé - ctu - i.



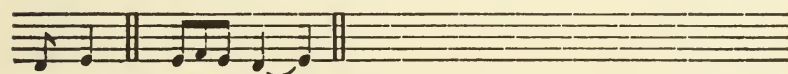
Ge - ni - tó - ri Ge - ni - tó - que Laus et ju - bi - lá - ti -



o. Sa - lus ho - nor vir - tus quo - que sit et be - ne - dí - cti -



o : Pro - ce - dén - ti ab u - tro - que Com - par sit lau - dá -



tí - o. A - men.

## Litaniae et Preces.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Christe, audi nos.

Christe, exaudi nos.

Pater de coelis, Deus, miserere nobis.

Fili Redemptor mundi, Deus, miserere nobis.

Spiritus Sancte, Deus, miserere nobis.

Sancta Trinitas, unus Deus, miserere nobis.

Sancta Maria, ora pro nobis.

Sancta Dei Genitrix

ora

Sancta Virgo Virginum

ora

Sancte Michael

ora

Sancte Gabriel

ora

Sancte Raphael

ora

Omnes Sancti Angeli et Archangeli

orate

Omnes Sancti beatorum Spirituum Ordines

orate

Sancte Joannes Baptista

ora

Sancte Joseph

ora

Omnes Sancti Patriarchae et Prophetae

orate

Sancte Petre

ora

Sancte Paule

ora

Sancte Andrea

ora

Sancte Jacobe

ora

Sancte Joannes

ora

Sancte Thoma

ora

Sancte Jacobe

ora

Sancte Philippe

ora

Sancte Bartholomaeae

ora

Sancte Matthaeae

ora

Sancte Simon

ora

Sancte Thaddaeae

ora

Sancte Matthia

ora

Sancte Barnaba

ora

Sancte Luca

ora

Sancte Marce

ora

---

Omnes Sancti Apostoli et Evangelistae	orate
Omnes Sancti Discipuli Domini	orate
Omnes Sancti Innocentes	orate
Sancte Stephane	ora
Sancte Laurenti	ora
Sancte Vincenti	ora
Sancti Fabiane et Sebastiane	orate
Sancti Joannes et Paule	orate
Sancti Cosma et Damiane	orate
Sancti Gervasi et Protasi	orate
Omnes Sancti Martyres	orate
Sancte Silvester	ora
Sancte Gregori	ora
Sancte Ambrosi	ora
Sancte Augustine	ora
Sancte Hieronyme	ora
Sancte Martine	ora
Sancte Nicolae	ora
Omnes Sancti Pontifices et Confessores	orate
Omnes Sancti Doctores	orate
Sancte Antoni	ora
Sancte Benedicte	ora
Sancte Bernarde	ora
Sancte Dominice	ora
Sancte Francisce	ora
Omnes Sancti Sacerdotes et Levitae	orate
Omnes Sancti Monachi et Eremitae	orate
Sancta Maria Magdalena	ora
Sancta Agatha	ora
Sancta Lucia	ora
Sancta Agnes	ora
Sancta Caecilia	ora
Sancta Catharina	ora
Sancta Anastasia	ora
Omnes Sanctae Virgines et Viduae	orate
Omnes Sancti et Sanctae Dei, intercedite pro nobis	
Propitius esto, parce nobis Domine.	
Propitius esto, exaudi nos Domine.	
Ab omni malo, libera nos Domine	

Ab omni peccato	libera
Ab ira tua	libera
Ab imminentibus periculis <sup>1</sup>	libera
A flagello terraemotus	libera
A peste, fame et bello	libera
A subitanea et improvisa morte	libera
Ab insidiis diaboli	libera
Ab ira, et odio, et omni mala voluntate	libera
A spiritu fornicationis	libera
A fulgure et tempestate	libera
A morte perpetua	libera
Per mysterium sanctae Incarnationis tuae	libera
Per Adventum tuum	libera
Per Nativitatem tuam	libera
Per Baptismum et sanctum Jejunium tuum	libera
Per Crucem et Passionem tuam	libera
Per Mortem et Sepulturam tuam	libera
Per sanctam Resurrectionem tuam	libera
Per admirabilem Ascensionem tuam	libera
Per adventum Spiritus sancti Paracliti	libera
In die judicii	libera
Peccatores, te rogamus audi nos	
Ut nobis parcas	te rogamus
Ut nobis indulgeas	te rogamus
Ut ad veram poenitentiam nos perducere digneris	te rogamus
Ut Ecclesiam tuam sanctam   regere et conservare digneris	te rogamus
Ut Dominum Apostolicum <sup>2</sup> et omnes ecclesiasticos ordines   in sancta religione conservare digneris	te rogamus
Ut inimicos sanctae Ecclesiae   humiliare digneris	te rogamus
Ut regibus et principibus christianis   pacem et veram con- cordiam donare digneris	te rogamus
Ut cuncto populo christiano   pacem et unitatem largiri digneris	te rogamus

<sup>1</sup> The order of invocations here differs from that of the Roman Breviary, but is in accordance with the prescriptions of the Ritual for the Forty Hours' Adoration.

<sup>2</sup> *Sede vacante* the words *Dominum Apostolicum et* are omitted and the petition reads *Ut omnes ecclesiasticos ordines*, etc.

Ut omnes errantes ad unitatem Ecclesiae revocare,   et infideles universos ad Evangelii lumen perducere digneris	te rogamus
Ut nosmetipsos in tuo sancto servitio   confortare, et con- servare digneris	te rogamus
Ut mentes nostras   ad coelestia desideria erigas	te rogamus
Ut omnibus benefactoribus nostris   sempiterna bona retribuas	te rogamus
Ut animas nostras,   fratrum, propinquorum et benefac- torum nostrorum   ab aeterna damnatione eripias	te rogamus
Ut fructus terrae dare   et conservare digneris	te rogamus
Ut omnibus fidelibus defunctis   requiem aeternam donare digneris	te rogamus
Ut nos exaudire digneris	te rogamus
Fili Dei	te rogamus

Agnus Dei, | qui tollis peccata mundi, parce nobis Domine.

Agnus Dei, | qui tollis peccata mundi, exaudi nos Domine.

Agnus Dei, | qui tollis peccata mundi, miserere nobis.

Christe audi nos

Christe exaudi nos

Kyrie eleison

Christe eleison

Kyrie eleison

*The celebrant, kneeling, intones*

Pater noster.

*The rest is said silently; then he adds*

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

*The chanters intone*

Psalm lxix. (See page 44 for new translation of Psalm lxix).

Deus in adjutorium meum intende: \* Domine ad adjuvandum me festina.

Confundantur et revereantur, \* qui quaerunt animam meam.

Avertantur retrorsum et erubescant \* qui volunt mihi mala.

Avertantur statim erubescantes, \* qui dicunt mihi: Euge, euge.

Exultent et laetentur in te omnes qui quaerunt te, \* et dicant semper: **Mag-**  
**nificetur Dominus, qui diligunt salutare tuum.**

Ego vero egenus et pauper sum: \* Deus adjuva me.

Adjutor meus, et liberator meus es tu: \* Domine, ne moreris.

Gloria Patri, etc.

*The celebrant, kneeling, sings the following versicles to which the choir or clergy responds.*

V. Salvos fac servos tuos.

R. Deus meus sperantes in te.

V. Esto nobis Domine, turris fortitudinis.

R. A facie inimici.

V. Nihil proficiat inimicus in nobis.

R. Et filius iniquitatis non apponat nocere nobis.

V. Domine, non secundum peccata nostra facias nobis.

R. Neque secundum iniquitates nostras retribuas nobis.

V. Oremus pro Pontifice nostro N.<sup>1</sup>

R. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra,  
et non tradat eum in animam inimicorum ejus.

V. Oremus pro benefactoribus nostris.

R. Retribuere dignare, Domine, omnibus nobis bona facientibus propter  
nomen tuum vitam aeternam. Amen.

V. Oremus pro fidelibus defunctis.

R. Requiem aeternam dona eis, Domine, et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

V. Pro fratribus nostris absentibus.

R. Salvos fac, servos tuos, Deus meus, sperantes in te.

V. Mitte eis, Domine, auxilium de Sancto.

R. Et de Sion tuere eos.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

*The celebrant rises and sings "tono feriali."*

V. Dominus vobiscum.

R. Et cum spiritu tuo.

<sup>1</sup> *Sede vacante* this versicle and response are omitted.



## OREMUS.

Deus, qui nobis sub Sacramento mirabili Passionis tue memoriam reliquisti: tribue, quaesumus, ita nos Corporis, et Sanguinis tui sacra Mysteria venerari, ut Redemptionis tue fructum in nobis jugiter sentiamus.

*From Advent to the Nativity.*

Deus, qui de Beatae Mariae Virginis utero Verbum tuum, Angelo nuntiante, carnem suscipere voluisti praesta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur.

*From the Nativity to the Purification.*

Deus, qui salutis aeternae Beatae Mariae virginitate foecunda humano generi praemia praestitisti: tribue, quaesumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitae suscipere Dominum nostrum Jesum Christum Filium tuum.

*From the Purification to Advent (except during Paschaltide).*

Concede nos famulos tuos, quaesumus, Domine Deus, perpetua mentis, et corporis sanitate gaudere: et gloriosa Beatae Mariae semper Virginis intercessione a praesenti liberari tristitia, et aeterna perfrui laetitia.

*During Paschaltide.*

Deus, qui per resurrectionem Filii tui, Domini nostri Jesu Christi, mendum laetificare dignatus es: praesta, quaesumus; ut, per ejus Genitricem Virginem Mariam, perpetuae capiamus gaudia vitae.

Omnipotens<sup>1</sup> sempiternus Deus, miserere famulo tuo Pontifici nostro N. et dirige eum secundum tuam clementiam in viam salutis aeternae, ut, te donante, tibi placita cupiat, et tota virtute perficiat.

Deus, refugium nostrum et virtus, adesto piis Ecclesiae tuae precibus, auctor ipse pietatis: et praesta, ut quod fideliter petimus, efficaciter consequamur.

Omnipotens, sempiternus Deus, qui salvas omnes, et neminem vis perire: respice ad animas, diabolica fraude deceptas; ut omni haeretica pravitate deposita, errantium corda resipiscant, et ad veritatis tuae redeant unitatem.

<sup>1</sup> *Sede vacante* this oration is omitted.

<sup>2</sup> For Archdiocese of Baltimore approved in 1858, and extended to all Dioceses of the United States, 24 January, 1868.

Omnipotens, sempiterna Deus, qui vivorum dominaris simul et mortuorum, omniumque misereris, quos tuos fide et opere futuros esse praenoscis: te supplices exoramus, ut pro quibus effundere preces decrevimus, quosque vel praesens saeculum adhuc in carne retinet, vel futurum jam exutos corpore suscepit, intercedentibus omnibus Sanctis tuis, pietatis tuae clementia omnium delictorum suorum veniam consequantur. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit, et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. R. Amen.

*The celebrant kneels and sings*

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

*The chanters intone*

V. Exaudiat nos omnipotens et misericors Dominus.

R. Et custodiat nos semper. Amen.

*The celebrant subjoins*

V. Fidelium animae per misericordiam Dei requiescant in pace.

R. Amen.

### Synopsis of the Ceremonies of Reposition

1. **Mass**, after which is sung the
2. **Litany** with Psalm lxix and the versicles *Salvos fac*, etc. down to *Dominus vobiscum* (exclusive), after which the Blessed Sacrament is incensed. Then the
3. **Procession** during which the *Pange Lingua*<sup>1</sup> is sung. After the procession, as soon as the Blessed Sacrament has been placed on the corporal, the
4. **Tantum Ergo** is sung, and at the *Genitori* the Blessed Sacrament is incensed. Then *Panem de coelo* is intoned, and the celebrant rises and sings the
5. **Orations**, and the Benediction follows.

<sup>1</sup> If the procession does not take place the *Pange Lingua* may not be omitted.

## Litaniae et Preces.

Kyrie eleison.	
Christe eleison.	
Kyrie eleison.	
Christe, audi nos.	
Christe, exaudi nos.	
Pater de coelis, Deus, miserere nobis.	
Fili Redemptor mundi, Deus, miserere nobis.	
Spiritus Sancte, Deus, miserere nobis.	
Sancta Trinitas, unus Deus, miserere nobis.	
Sancta Maria, ora pro nobis.	
Sancta Dei Genitrix	ora
Sancta Virgo Virginum	ora
Sancte Michael	ora
Sancte Gabriel	ora
Sancte Raphael	ora
Omnes Sancti Angeli et Archangeli	orate
Omnes Sancti beatorum Spirituum Ordines	orate
Sancte Joannes Baptista	ora
Sancte Joseph	ora
Omnes Sancti Patriarchae et Prophetæ	orate
Sancte Petre	ora
Sancte Paule	ora
Sancte Andrea	ora
Sancte Jacobe	ora
Sancte Joannes	ora
Sancte Thoma	ora
Sancte Jacobe	ora
Sancte Philippe	ora
Sancte Bartholomæe	ora
Sancte Matthæe	ora
Sancte Simon	ora
Sancte Thaddæe	ora
Sancte Matthia	ora
Sancte Barnaba	ora
Sancte Luca	ora
Sancte Marce	ora

Omnes Sancti Apostoli et Evangelistae	orate
Omnes Sancti Discipuli Domini	orate
Omnes Sancti Innocentes	orate
Sancte Stephane	ora
Sancte Laurenti	ora
Sancte Vincenti	ora
Sancti Fabiane et Sebastiane	orate
Sancti Joannes et Paule	orate
Sancti Cosma et Damiane	orate
Sancti Gervasi et Protasi	orate
Omnes Sancti Martyres	orate
Sancte Silvester	ora
Sancte Gregori	ora
Sancte Ambrosi	ora
Sancte Augustine	ora
Sancte Hieronyme	ora
Sancte Martine	ora
Sancte Nicolae	ora
Omnes Sancti Pontifices et Confessores	orate
Omnes Sancti Doctores	orate
Sancte Antoni	ora
Sancte Benedicte	ora
Sancte Bernarde	ora
Sancte Dominice	ora
Sancte Francisce	ora
Omnes Sancti Sacerdotes et Levitae	orate
Omnes Sancti Monachi et Eremitae	orate
Sancta Maria Magdalena	ora
Sancta Agatha	ora
Sancta Lucia	ora
Sancta Agnes	ora
Sancta Caecilia	ora
Sancta Catharina	ora
Sancta Anastasia	ora
Omnes Sanctae Virgines et Viduae	orate
Omnes Sancti et Sanctae Dei, intercedite pronobis.	
Propitius esto, parce nobis Domine.	
Propitius esto, exaudi nos Domine.	
Ab omni malo, libera nos Domine.	

Ab omni peccato	libera
Ab ira tua	libera
Ab imminentibus periculis <sup>1</sup>	libera
A flagello terraemotus	libera
A peste, fame et bello	libera
A subitanea et improvisa morte	libera
Ab insidiis diaboli	libera
Ab ira, et odio, et omni mala voluntate	libera
A spiritu fornicationis	libera
A fulgure et tempestate	libera
A morte perpetua	libera
Per mysterium sanctae Incarnationis tuae	libera
Per Adventum tuum	libera
Per Nativitatem tuam	libera
Per Baptismum et sanctum Jejunium tuum	libera
Per Crucem et Passionem tuam	libera
Per Mortem et Sepulturam tuam	libera
Per sanctam Resurrectionem tuam	libera
Per admirabilem Ascensionem tuam	libera
Per adventum Spiritus Sancti Paracliti	libera
In die iudicii	libera
Peccatores, te rogamus audi nos	
Ut nobis parcas	te rogamus
Ut nobis indulgeas	te rogamus
Ut ad veram poenitentiam nos perducere digneris	te rogamus
Ut Ecclesiam tuam sanctam   regere et conservare digneris	te rogamus
Ut Domnum Apostolicum <sup>2</sup> et omnes ecclesiasticos ordines   in sancta religione conservare digneris	te rogamus
Ut inimicos sanctae Ecclesiae   humiliare digneris	te rogamus
Ut regibus et principibus christianis   pacem et veram concordiam donare digneris	te rogamus
Ut cuncto populo christiano   pacem et unitatem largiri digneris	te rogamus

<sup>1</sup> The order of invocation here differs from that of the Roman Breviary, but is in accordance with the prescriptions of the Ritual for the Forty Hours' Adoration.

<sup>2</sup> *Sede vacante* the words *Domnum Apostolicum et* are omitted and the petition reads *Ut omnes ecclesiasticos ordines, etc.*



Ut omnes errantes ad unitatem Ecclesiae revocare,   et infideles universos ad Evangelii lumen perducere digneris	te rogamus
Ut nosmetipsos in tuo sancto servitio   confortare, et conservare digneris	te rogamus
Ut mentes nostras   ad coelestia desideria erigas	te rogamus
Ut omnibus benefactoribus nostris   semipiterna bona retribuas	te rogamus
Ut animas nostras,   fratrum, propinquorum et benefactorum nostrorum   ab aeterna damnatione eripias	te rogamus
Ut fructus terrae dare   et conservare digneris	te rogamus
Ut omnibus fidelibus defunctis   requiem aeternam donare digneris	te rogamus
Ut nos exaudire digneris	te rogamus
Fili Dei	te rogamus
Agnus Dei,   qui tollis peccata mundi, parce nobis Domine.	
Agnus Dei,   qui tollis peccata mundi, exaudi nos Domine.	
Agnus Dei,   qui tollis peccata mundi, miserere nobis.	
Christe audi nos	
Christe exaudi nos	
Kyrie eleison	
Christe eleison	
Kyrie eleison	

*The celebrant, kneeling, intones*

Pater noster.

*The rest is said silently; then he adds*

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

*The chanters intone*

Psalm lxix.

Deus in adiutorium meum intende: \* Domine ad adjuvandum me festina.

Confundantur et revereantur, \* qui quaerunt animam meam.

Avertantur retrorsum et erubescant \* qui volunt mihi mala.

Avertantur statim erubescences, \* qui dicunt mihi: Euge, euge.

Exultent et laetentur in te omnes qui quaerunt te, \* et dicant semper: Magnificetur Dominus, qui diligunt salutare tuum.

Ergo vero egenus et pauper sum: \* Deus adjuva me.

Adjutor meus, et liberator meus es tu: \* Domine, ne moreris.

Gloria Patri, etc.

The celebrant, kneeling, sings the following versicles to which the choir or clergy responds.

- V. Salvos fac servos tuos.  
 R. Deus meus sperantes in te.  
 V. Esto nobis Domine, turris fortitudinis.  
 R. A facie inimici.  
 V. Nihil proficiat inimicus in nobis.  
 R. Et filius iniquitatis non apponat nocere nobis.  
 V. Domine, non secundum peccata nostra facias nobis.  
 R. Neque secundum iniquitates nostras retribuas nobis.  
 V. Oremus pro Pontifice nostro N.<sup>1</sup>  
 R. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra,  
 et non tradat eum in animam inimicorum ejus.  
 V. Oremus pro benefactoribus nostris.  
 R. Retribuere dignare, Domine, omnibus nobis bona facientibus propter  
 nomen tuum vitam aeternam. Amen.  
 V. Oremus pro fidelibus defunctis.  
 R. Requiem aeternam dona eis, Domine, et lux perpetua luceat eis.  
 V. Requiescant in pace.  
 R. Amen.  
 V. Pro fratribus nostris absentibus.  
 R. Salvos fac, servos tuos, Deus meus, sperantes in te.  
 V. Mitte eis, Domine, auxilium de Sancto.  
 R. Et de Sion tuere eos.  
 V. Domine, exaudi orationem meam.  
 R. Et clamor meus ad te veniat.

The procession takes place here, during which the *Pange lingua* is sung. Having arrived at the altar, the *Tantum Ergo* is sung, and at the *Genitori* the Blessed Sacrament is incensed, after which follows:

- V. Panem de coelo praestitisti eis. (T. P. Alleluia.)  
 R. Omne delectamentum in se habentem. (T. P. Alleluia.)

Then follow the *Orations*:

<sup>1</sup> *Sede vacante* this versicle and response are omitted.

## OREMUS.

Deus, qui nobis sub Sacramento mirabili Passionis tuae memoriam reliquisti: tribue, quaesumus, ita nos Corporis, et Sanguinis tui sacra Mysteria venerari, ut Redemptionis tuae fructum in nobis jugiter sentiamus.

*From Advent to the Nativity.*

Deus, qui de Beatae Mariae Virginis utero Verbum tuum, Angelo nuntiante, carnem suscipere voluisti praesta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur.

*From the Nativity to the Purification.*

Deus, qui salutis aeternae Beatae Mariae virginitate foecunda humano generi praemia praestitisti: tribue, quaesumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitae suscipere Dominum nostrum Jesum Christum Filium tuum.

*From the Purification to Advent (except during Paschaltide).*

Concede nos famulos tuos, quaesumus, Domine Deus, perpetua mentis, et corporis sanitate gaudere: et gloriosa Beatae Mariae semper Virginis intercessione a praesenti liberari tristitia, et aeterna perfrui laetitia.

*During Paschaltide.*

Deus, qui per resurrectionem Filii tui, Domini nostri Jesu Christi, mundum laetificare dignatus es: praesta, quaesumus; ut, per ejus Genitricem Virginem Mariam, perpetuae capiamus gaudia vitae.

Omnipotens<sup>1</sup> sempiternae Deus, miserere famulo tuo Pontifici nostro N., et dirige eum secundum tuam clementiam in viam salutis aeternae, ut, te donante, tibi placita cupiat, et tota virtute perficiat.

Deus, refugium nostrum et virtus, adesto piis Ecclesiae tuae precibus auctor ipse pietatis: et praesta, ut quod fideliter petimus, efficaciter consequamur.

<sup>1</sup> *Sede vacante* this oration is omitted.

Omnipotens<sup>2</sup> sempiternus Deus, qui salvos omnes, et neminem vis perire: respice ad animas, diabolica fraude deceptas; ut omni haeretica pravitatae deposita, errantium corda resipiscant, et ad veritatis tuae redeant unitatem.

Omnipotens, sempiternus Deus, qui vivorum dominaris simul et mortuorum, omniumque misereris, quos tuos fide et opere futuros esse praenoscis: te supplices exoramus, ut pro quibus effundere preces decrevimus, quosque vel praesens saeculum adhuc in carne retinet, vel futurum jam exutos corpore suscepit, intercedentibus omnibus Sanctis tuis, pietatis tuae clementia omnium delictorum suorum veniam consequantur. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit, et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. R. Amen.

*The celebrant kneels and sings*

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

*The chanters intone*

V. Exaudiat nos omnipotens et misericors Dominus.

R. Et custodiat nos semper. Amen.

*The celebrant subjoins*

V. Fidelium animae per misericordiam Dei requiescant in pace.

R. Amen.

---

<sup>2</sup> For Archdiocese of Baltimore approved in 1858, and extended to all Dioceses of the United States, 24 January, 1868.

---

New translation of Psalm lxi—to be used after the Litany of the Saints, page 33.

Placeat tibi, Deus, ut eripias me; Domine, ad adjuvandum me festina.

Confundantur, et erubescant, qui quaerunt vitam meam.

Cedant retrosum, et pudore afficiantur, qui delectantur malis meis.

Recedant confusione operi, qui dicunt mihi: Euge, euge!

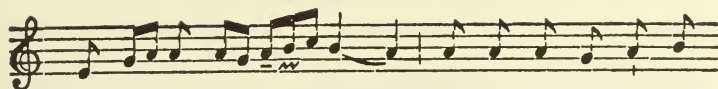
Exsultent et laetentur de te omnes qui quaerunt te;

et dicant semper: Magnificetur Deus, qui desiderant auxilium tuum.

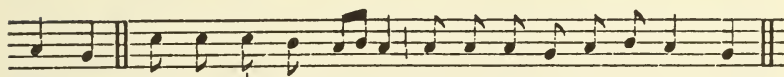
Ego autem miser sum et pauper, Deus, succurre mihi!

Adjutor meus et liberator meus es tu: Domine, ne tardaveris.

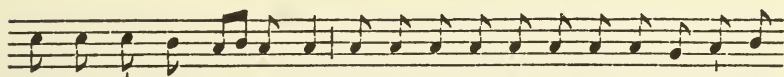
The Deum



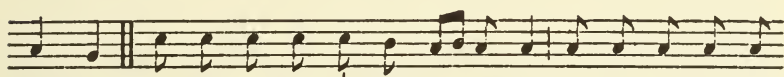
Te De-um lau - dá - mus: \* te Dó - mi-num con - fi -



te-mur. Te ae-tér-num Pa-trem om-nis ter-ra ve-ne-rá-tur.



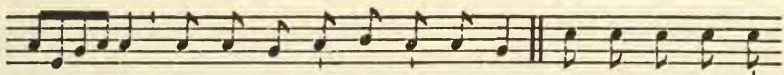
Ti - bi om - nes An - ge - li, ti - bi cae - li et u - ni - vér - sae po - tes -



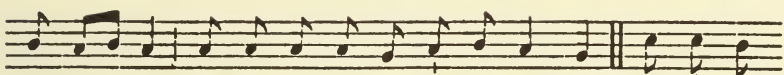
ta - tes. Ti - bi Ché - ru - bim et Sé - ra - phim in - ces - sá - bi - li



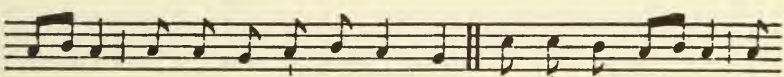
vo - ce pro - clá - mant    Sa    -    nctus    Sa    -    nctus



Sa - nctus Dó - mi - nus De - us Sá - ba - oth. Ple - ni sunt coe - li



et ter - ra ma - je - stá - tis gló - ri - ae tu - ae. Te glo - ri -



6 - sus A - po - sto - ló - rum cho - rus. Te Pro - phe - tá - rum lau -

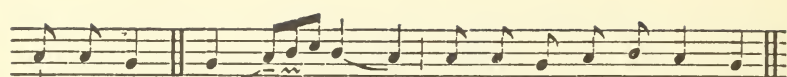


da - bi - lis nū - me - rus.    Te Mār - ty - rum can - di - dā - tus    lau - dat ex -

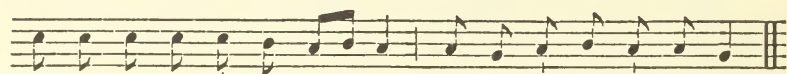


er - ci-tus. Te per or-bem ter-rá-rum sa-ncta con-fi-té-tur Ec

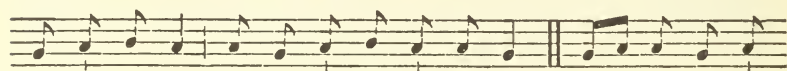




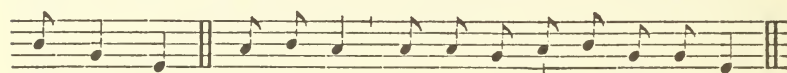
clé - si - a, Pa - trem im-mén-sae ma - je - stá - tis,



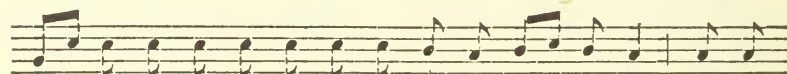
Ve-ne-rán-dum tú-um ve - rum et ú - ni-cum Fí - li-um



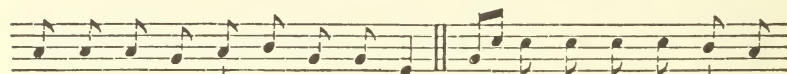
Sanctum quoque Pa - rá - cli-tum Spí - ri-tum Tu Rex gló - ri -



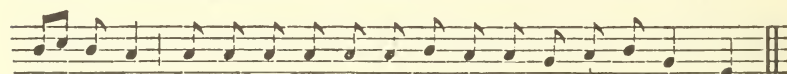
ae Chri - ste Tu Pa - tris sem-pi - tér - nus es Fí - li - us,



Tu ad li - be-rán-dum su-scep-tú - rus hó - mi-nem non hor -



ru - í - sti Vir - gi - nis ú - te - rum. Tu de - ví - cto mor - tis a -



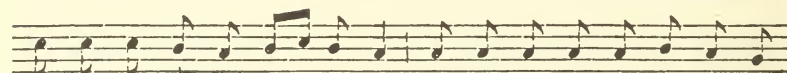
cú - le - o a - pe - ru - í - sti cre-dén - ti - bus re-gna coe-ló - rum.



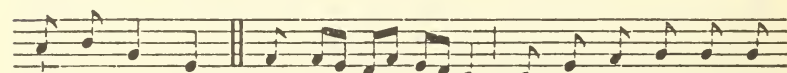
Tu ad dēx - te - ram De - i se - des in gló - ri - a Pa - tris,



Ju - dex cré - de - ris es - se ven - tú - rus. Te er - go quaé - su - mus



tu - is fá - mu - lis súb - ve - ni quos pré - ti - o - so sán - qui - ne



re - de - mí - sti. Ae - tér - na fac cum Sa - nctis tu - is in



gló - ri - a nu - me - rá - ri. Sal - vum fac pó - pu - lum tu - um

Dó - mi - ne, et bé - ne - dic hae - re - di - tá - tí tu - ae.

Et re - ge e - os et ex - tól - le il - los us - que

in ae - tér - num. Per sín - gu - los di - es be - ne - dí - ci -

mus te. Et lau - dá - mus no - men tu - um in saé - cu - lum

et in saé - cu - lum saé - cu - li. Di - gná - re Dó - mi - ne

di - e i - sto si - ne pec - cá - to nos cu - sto - dí - re,

Mi - se - ré - re no - stri Dó - mi - ne mi - se - ré - re no - stri,

Fi - at mi - se - ri - cor - di - a tu - a Dó - mi - ne su - per nos

quemád - mo - dum spe - rá - vi - mus in te. In te Dó - mi - ne

spe - rá - vi non con - fún - dar in ae - tér - num.

## Note—Thanksgiving Service

The singing of the *Te Deum* in the procession at Forty Hours' Adoration is not prescribed, but *ad libitum*; nor are the following versicles and responses with the prayers sung on this occasion. The latter are added when the *Te Deum* is part of a thanksgiving service.

V. Benedicamus Patrem et Filium cum Sancto Spiritu.

R. Laudemus et superexaltemus eum in saecula.

V. Benedictus es Domine in firmamento caeli.

R. Et laudabilis et gloriosus et superexaltatus in saecula.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

### OREMUS.

Deus cujus misericordiae non est numerus, et bonitatis infinitus est thesaurus: piissimae majestati tuae pro collatis donis gratias agimus, tuam semper clementiam exorantes; ut qui petentibus postulata concedis, eosdem non deserens, ad praemia futura disponas.

Deus qui corda fidelium Sancti Spiritus illustratione docuisti; da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere.

Deus qui neminem in te sperantem nimium affligi permittis, sed pium precibus praestas auditum: pro postulationibus nostris, votisque susceptis gratias agimus: te piissime deprecantes, ut a cunctis semper muniamur adversis. Per Dominum Nostrum Jesum Christum Filium tuum: qui tecum vivit, etc.



